

428

SOUTH AMERICAN INDIANS

[B. A. E. BULL. 148]

643

[177]
[847]

Brazilian influence. He owns ceremonial regalia and is privileged to suffocate undesirable newborn infants.

301

556

428

433

Individual differences in wealth occur mainly with reference to highly prized feminine ornaments, which are inherited matrilineally. It is noteworthy that a Kejara adept at manufacturing grindstones for the community was thereby freed from the necessity of engaging in direct activities for subsistence.

436

437

Arrows were the major standard of value. They were presented to a jaguar-killer or to the kinsmen of one's mistresses and bartered against cotton or tobacco.

516

224

425

Etiquette.—No man roasted his own kill, but was expected to pass it on to another. Corresponding procedures obtained for valuable furs and teeth. The skin and teeth of a jaguar went to the nearest relatives of the most recently deceased member of the tribe, the slayer receiving as his reward a decorative bow and arara feathers.

784

224

[362]

[778]

Some regulations naturally fall under the category of taboos and ritual prescriptions. Before a hunt a *Western Bororo* was continent for 4 days, and painted his face with urucú. Women were not allowed to touch arrowheads. In the distribution of important game and fish it was essential for the bari to consecrate the animals, whereupon he might appropriate the choicest pieces.

827

Sneezing is connected with distant members of one's family.

WARFARE

411

224

237

War arrows were of seriba-palm wood and had a bamboo tip which broke in the victim's body (fig. 53, g). A club sword, a little over 3 feet (1 m.) in length, of heavy arceira wood and lanceolate form, was suspended by a cord from the left shoulder. The spines of meru and tamu fish, attached to bracelets or to the fingers, made effective knuckle-dusters.

648

The *Cayapó* were the chief enemies of the *Eastern Bororo*, and *Guand* and *Guaycurú* of the *Western Bororo*.

LIFE CYCLES

846

785

[264]

Childbirth.—At a São Lourenço child's birth the parents fast for 2 days, taking only a little warm water on the third, lest father and child fall ill. In the Rio das Garças group abstention from food, drink, and smoking lasts from 3 to 5 or even 10 days, the object of the taboo being to make the infant able to bear hunger. The mother does not touch meat for several months. Parents here must not put their hands on their hair during this period—an indirect suggestion of a scratching stick—lest their hair turn white.

● [826]

844 be born. When the child is born, and if the woman has not
828 complained of having had bad dreams, the husband's mother
will go back to the village and ask her son if he had bad
dreams. If he did not (nor did any of the woman's lovers),
she will cut the umbilical cord and bring the newborn child
[846] into the village. But if he had bad dreams, she will suffo-
cate the child and bury it there in the woods without any
593 ceremony. The difference between the primary father (the
846 woman's husband) and the secondary fathers (the woman's
lovers) is also shown by the different extent to which certain
[224] duties are carried out by them after the child is born. After
[224] the birth, the woman's husband and her lovers do not go hunt-
[261] ing or fishing, and neither they nor the new mother eat,
[276] drink, smoke, or bathe. In addition, a woman's husband (but
[515] not her lovers) provokes hemorrhage in himself by introducing
593 a fine stick into his mouth as far as he can so that the
827 "child's blood" which remained in him will slowly go up from
846 the root of the penis into the stomach, and chest, and final-
ly go out through the mouth. This act is repeated many times
until the blood is no longer dark and dense, but bright and
fluid. He then wraps the lump of coagulated blood in a big
leaf and brings it home as proof of his responsibility.
After several days, he and his wife start to eat again, but
• [824] only very little. The food is cooked by the wife's mother
[252] or sister because the wife is not supposed to cook until she
593 stops bleeding. After this the wife changes the black loincloth
846 she has been wearing since the child's birth, for a
[291] white one just as she does when she is menstruating.
[292]

881 Peru, in compliance with the wishes of Manuel Cruz, who was
[563] at that time mayor of Lageado (called Guiratinga today).

Manuel Cruz had promised to supply the Bororo with rice and
881 meat in return for a performance. The elders of the village
held a council to recall and to reconstruct just how the
rite should be performed. I will illustrate here only some
important features of the ceremony. As a boy grows up, the
father becomes increasingly anxious to get him out of the

• [826] house. The Bororo say the penis of the boy is grown, and
father and son are now ashamed of each other. The father
tells the male members of the child's lineage that it is
time to give a penis sheath to the child. The brothers of
the boy discuss among themselves who would be the most qual-
ified initiator, or, as the Bororo say, "where they are go-
ing to throw the child." One of the requisites in the choice
of the initiator is his ability to make ornaments so that he
can make gifts for the boy. After the choice has been made,
the initiation ceremonies will be delayed until somebody

[764] dies in the village. The imposition of the ba, penis sheath,
[291] must coincide with the last three days of funeral ceremonies,
which last over a month. The two ceremonies are interlaced.

[173] Once again the cultural hero Bakororo should be present, for
he invented the ba. This time he is represented by a man
from the lineage of Bakorokudu, who will start the imposi-
tion of the penis sheath and then let the initiator complete

[533] it. The ceremony is preceded and accompanied by songs. The
[301] boy is painted and adorned with white down and other orna-
[302]
[176]

881 Mature women, when
841 menstruating, wear black loin cloths. For the first time the
822 boy is shown the aje (bull-roarers) and the other secret
714 ceremonies forbidden to women and children. He is also spa-
342 tially leaving the women's domain; he is moving to the men's
house. As he was born in the jungle, moved to the village
and named, now he is passing from the periphery of the vil-
lage to its center. Before the initiation ceremony, the sis-
571 ters of his yorubodare pluck out all his body hair, for hair
302 is an animal characteristic. He is made to jump over a fire.
826 Cooking is a cultural process, and the boys in the initiation
ceremonies are made cultural by being "cooked." When the
decision for an initiation ceremony has been made, the men
say, "Let us cook the boys" (pawo ipare ekowu).

585 Marriage is an anticlimax. The alliance with the other
616 moiety has already been confirmed by the initiation ceremony;
833 sexual needs are well attended to by the female associates
in the men's house (Crocker 1969: 236-260) and by casual af-
fairs, and now one must move again to the periphery, at least
during the night. The continuity of the society must be as-
sured; but it is not a thing to brag of, to extol with cere-
monies, or to be proud of.

763 Finally death. The number and the meaning of funeral
764 ceremonies lasting a month and a half and the number of songs,
ornaments, food exchanges, and maternal lamentations would
763 require the space of another book. With death a man's pas-
616 sage from one moiety to another is completed. He himself
becomes the ancestor of the other moiety which he has im-

772 In the game of life. The Bororo started as a mixture. Their
[773] father was a man, their mother was a doe.¹ They try to pluck
[824] all the hair they got from from their mother; they try to be-
[362] come more human, to become spirits, but it is a vain effort.
The living and the dead, nature and culture can never be
separated.

178 Or can they? At some time in the 1930's, if the story
769 is correct, the Bororo became painfully aware that they were
dying out. Not just a few individuals, but everybody, the
entire society was coming to an end. They realized that
they were all going to die and nobody would be left to feed
them and to care for them when all of them had become Aroe.
There was no way to cope with this problem; the final solu-
tion was not built into the structure. An outside interven-
[787] tion was needed to solve the problem. The last great Bororo
chief from Kejari had a dream about a new and different place
for Aroe: Uwororo puwaewu Aroe--the place where Aroe take
care of Aroe. The umbilical cord with earth has been finally
[63] cut completely. In death the Bororo will become pure culture.

¹ According to a myth, only one man remained alive after the Flood. He mated with a doe and started anew the Bororo society. To stress the fact that the mating occurred between a cultural being (male) and a natural being (female), the Bororo say that Bope transformed himself into a doe (Bope ure pobogo aredu pudumi).